

/121 cont./

Love for the Home

574 When someone has been away from his town for a  
152 long time and returns, he is received with much love.  
He enters his house without saying a word, and if he arrives at night, to the question of "Who is it?" he merely answers "Checo," it's me, and then those in the house begin to cry or give shrieks of joy which may last for five minutes, and soon they give him something to eat and the questions and answers begin. I witnessed this without being seen one night in Parapiti at the San Antonio Mission.

152 It is not rare that once in a while a smaller or  
571 greater proportion of Indians temporarily leave their  
167 town, either because of scarcity or in order to avoid the  
186 anger or ill will of the cacique. They then go away with considerable unhappiness, and they go into exile like Hagar /122/ with her son Ishmael when they were ordered out by the patriarch Abraham. They cry as they leave, they cry along the way, they cry upon arriving in the land that receives them, where, in spite of the good reception which has been prepared for them by other people, they do not find peace, and they always sigh for their home.

When they decide that in their former dwelling place things may have changed, or that the cacique who is responsible for their misfortune and exile may have disappeared from among the living, they return (1). In Yvu, where

1. The Indian Cayuguari, because of a crime committed in Machareti, fled with a group of Indian friends and relatives, settled quite far away to the northeast of Carandaiti, and, as the cacique whom he offended is still alive and as furthermore Cayuguari began a life of cattle rustling, he never returned to his town.

the war of Curuyuqui (1892) occurred when the San Buenaventura Mission was founded, all those Indians who had taken part in the uprising were wandering about in

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152 other towns, and they returned almost en masse, and the first  
591 thing they did when they once again trod the soil of their home-  
169 land was to cry. I witnessed the arrival of a cacique with  
186 his large family. Men and women came loaded with their  
household goods and children. They arrived in poor condition,  
covered with dust and sweat (it was at the end of December),  
tired and sad, and when they saw their fellow countrymen and  
relatives happy and content under the paternal rule of the  
Catholic missionary, they put their burdens down on the ground,  
in the houses of others, and then there broke out the tears and  
the wails, thus arousing the consternation of all the inhabitants  
and the missionary (2).

2. Father Corrado relates an analogous case in  
his Historia de las Misiones de Tarija.

Poor unfortunates! In spite of the vices which dominate their  
corrupt nature, there is something noble in the Chiriguano race.  
Their fondness for their native place, for their home, is great.  
They will make any sacrifice to return and prefer to die of hunger  
and thirst. They will never abandon their town and their home,  
unless constrained by necessity, fear, or persecution.

Along the road from Yvu to Parapiti there is a town called  
Itatiqui, where not even drinking water can be found in the  
vicinity. Want is eternal there; the crops are miserable there;  
and they either beg for water or steal it from the lakes which are  
more than five kilometers from the town. Some six years ago  
there were about 120 families there, persecuted by some whites  
to whom they did not wish to be subjected. I tried to take them  
away to form a part of San Antonio Mission, but it was impossible  
to move them from the place.

797 They prefer to suffer hunger, thirst, vexations, and persecu-  
829 tions there, but they do not abandon the place. They would re-  
177 main there very happily /123/ if a small mission were built for  
them, as they desire, which is somewhat difficult, considering  
the special circumstances of the place, since the civil and

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796 finally, the caciques, tired of being oppressed in certain areas by  
173 certain bad Christians, have called some unfortunate, but alert  
792 and bright boy Tunpa, in order to gather Indians from other areas  
to hear a flesh and blood God and fight with courage in the holy  
war (2).

000 2. The Mexicans, at the time they were conquered  
by Hernán Cortes, had temples and idols, with  
priests serving them. When they beat on the holy  
drum, the fury of the warriors was kindled. In  
one battle Cortes lost 60 Spaniards, who were  
burned before the idols.

776 In this last case the illustrious Missionary Father Angélico  
173 /134/ Martarelli, in his appendix to the history of the missions  
792 says in substance the following: "The boy whom the caciques  
791 chose to deceive the rest assumed the name of Tunpa so that his  
oracles would be believed and respected with great reverence.  
He was shut up in a hut and from there, through his counselors  
(one of whom is still alive and very attached to the missionary),  
gave answers to those who asked, Indian or white. These must  
respect his advice with all humility, and they were damned if  
they declared themselves unbelievers, while those who were  
good joined the ranks behind his flag.

#### Beliefs in the Spirits

• 152 It is not unusual for someone who is passing through Chiriguano  
towns to hear, either near or far, a man or a woman, or some-  
times many people, crying, especially at night. In this last case  
(175) it causes sadness and who knows what terror for white hearers or  
for missionaries, because these wails sound like those of condemned  
souls, and it seems as if they are crying about their misfortunes  
775 and the loss of eternal blessings.

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times in different locations (1).

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1. At the carnival, during the three days, there are women who dress like men and men who dress like women, but both cover their faces well so as not to be recognized; this was also taught them by the white man.

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On the second circuit all the Agüeros, the masked ones, a mestizo term, ask from house to house for provisions, and they accept everything, even bean pods and watermelon rinds, and on the third circuit, which is the farewell, there begins the wailing of big and small masked persons, laden with provisions and scraps; these weepers really make the old people and others cry, because some of them are thinking of their departed ones who are not present at this festivity which is ending, and others perhaps because they think they will not get to see another carnival. I questioned an old man who was really crying, and he gave me the preceding answer. When the last circuit ends with the drums muffled as a sign of sorrow, all of them, riders, dancers, and agüeros, go out of the town and go to a place where they throw away the masks and immediately go to the river, or a spring, to wash their hands and faces a little (2).

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2. All of the foregoing games in Ivu were taught them by the same white man whom I have mentioned, and in the beginning he taught them by demonstration, causing astonishment, particularly in the women and the old persons; many of the said games are immoral, especially the circles and the massed group.

#### Easter

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Forty days later the Chiriguano has another fiesta, that of the Pascua de Resurrección /Easter/, which was introduced by the whites; the old Indians call it nice because it is quiet, as they call the carnival very noisy.